

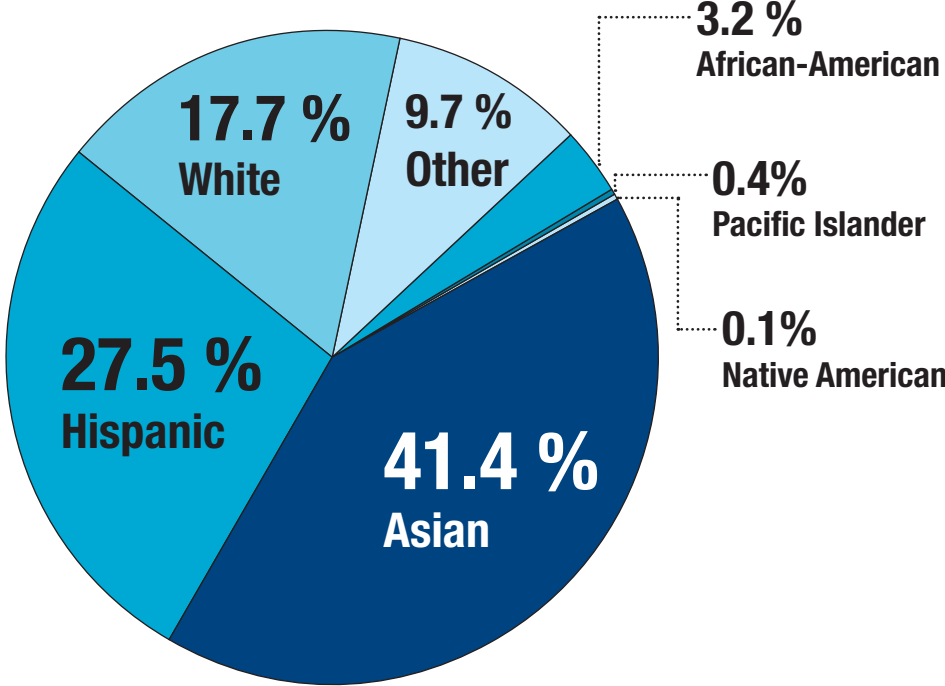


THE RACE ISSUE

Culture, history and perspectives in our community



Racial composition of SJSU



According to SJSU's Institution of Effectiveness and Analytics, there were 33,409 students enrolled in fall 2017. The largest groups were Asians at 41.4 percent, Hispanics at 27.5 percent and whites at 17.7 percent.

SOURCE: SJSU INSTITUTION OF EFFECTIVENESS AND ANALYTICS, INFOGRAPHIC BY MARCI SUELA | SPARTAN DAILY



News

Trump administration
immigration policies
felt in San Jose

Opinion

We should be aware
that racism will
always exist

Sports

SJSU recruited black
student athletes
before pro leagues



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EDITOR'S NOTE

I was really nervous to write this note.

I acknowledge the fact that I am a white woman writing about why our newsroom felt it was important to talk about race.

The Spartan Daily staff chose the theme for this special edition. This semester's staff is a diverse, very intelligent and good-looking group of reporters.

They are more than qualified to open up a dialogue about race.

In this special edition, the staff addresses how racial issues have affected the San Jose State and

local communities in the past and present and how they may play out in the future.

I believe it's true that when we are young, we don't necessarily see skin colors and disabilities. We see people as people.

Unfortunately, as we grow up, no matter what we want to believe, racism is always going to be there.

Last summer, I traveled throughout Europe with friends, and one of them was racially profiled by local authorities.

We were sitting in a group waiting for our

ride, and he was sitting right next to me.

But the port authority officers asked him for his documents, not me.

I was furious when that happened. But at that moment, I truly recognized my white privilege.

I will most likely never have to be patted down in an airport because of the color of my skin.

Because of this, I acknowledge that as a white woman, there are times where I need to step back and let other people do the talking.

I think this issue is

one of those times.

I would rather have my diverse staff tell the stories that need to be told and tackle race head-on.

Race can be difficult to discuss. It's an emotionally-charged topic.

I know some of the staff experienced resistance while trying to report on stories related to race and racism.

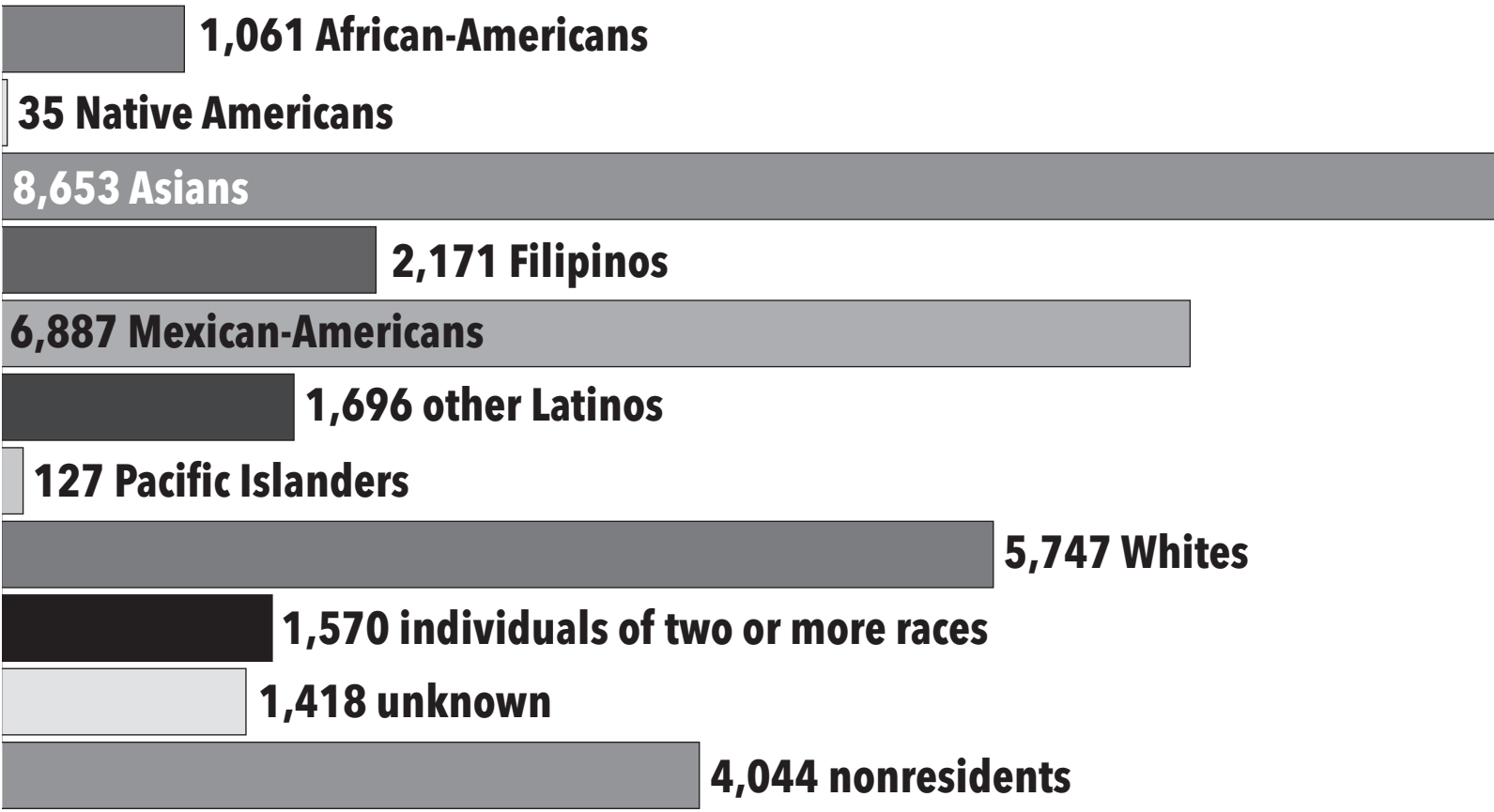


SARAH KLIEVES
EXECUTIVE EDITOR

INCLUSION

SJSU's diversity benefits campus community

University continues to be ranked high for its varied student body



Total: 33, 409 SJSU students enrolled in fall 2017

SOURCE: CALIFORNIA STATE UNIVERSITY OFFICE OF THE CHANCELLOR, INFORMATION GATHERED BY GABRIEL MUNGARAY, INFOGRAPHIC BY MARCI SUELA | SPARTAN DAILY

BY GABRIEL MUNGARAY
STAFF WRITER

When walking on campus at San Jose State, one can't help but notice the diversity among the student population attending the university.

Being able to meet new people who come from different ethnic backgrounds gives SJSU the ability to boast that the university is one of the most diverse campuses nationwide.

According to College Factual, SJSU ranks No. 385 nationwide in overall diversity out of 2,475 universities. The overall diversity ranking combines the results of ethnic, geographic, age and gender diversity as of 2018.

In terms of ethnic diversity at SJSU, the university ranks No. 136 out of 2,718 universities by College Factual. It has an ethnic diversity score of 87, which is 41.06 points higher than the national average ethnic diversity score of 45.94.

SJSU opened its Office of Diversity, Equity and Inclusion in 2013. The office is led by Chief Diversity Officer Kathleen Wong(Lau).

Wong(Lau)'s position was created after a hazing incident in 2013 that involved one African-American student and three white students, according to The Mercury News.

"Then out of that was a president's commission on diversity as well as a task force that was led by Judge Cordell and based on that task force," Wong(Lau) said.

"They[thecommission] recommended the creation of this office that would be in the president's office, report to the president and then the chief diversity officers."

In comparison to other California State Universities, SJSU's diversity is above average.

According to the CSU website, SJSU is up to par when compared to a CSU with a similar attendance of students at

It is necessary for self-development to bounce concepts, ideas and knowledge off others, regardless of if you agree with them or not.

John Tran

computer science junior

the university in the three ethnicities that contain the highest percentage of students, which are Asian, Mexican - A m e r i c a n and white.

In fall 2017, San Diego State had an attendance of 34,828 students. Of those students, 7.1 percent were Asian, 25 percent were Mexican-American and 33.9 were white, according to CSU statistics.

For the fall 2017, SJSU had 33,409 students enrolled at the university. When compared to SDSU's fall 2017 ethnic breakdown, SJSU had 25.9 percent Asian, 20.6 percent Mexican-

American and 17.2 percent white, according to the CSU website.

SJSU being considered as one of the most diverse campuses in the country has given students opportunities and benefits they may have not experienced if the campus was not diverse.

"A diverse campus offers plurality," computer science junior John Tran said. "It is necessary for self-development to bounce concepts, ideas and knowledge off others, regardless of if you agree with them or not."

M e c h a n i c a l engineering senior Cesar Lainez said the

campus' diversity has become important to preparing graduates for how to work with other individuals with different ethnic backgrounds once they graduate and get into the workforce.

"Diversity is an important facet of whatever university," Lainez said. "In order to graduate well rounded graduates, [the university] needs to have a diverse campus that these graduates will know a little bit about other experiences that other people go through."

Various SJSU students with different walks of life are an example of the university's diverse campus community. SJSU has student organizations related to race, ethnicity or religion such as the Black Student Union, Native American Student Organization and Student Advocates for Higher Education.

Follow Gabriel on Twitter
@SJSneakerhead

IMMIGRATION

Deportation creates hardships for SJSU student

BY AMANDA WHITAKER
STAFF WRITER

Imagine that one day you're told one of your family members has been deported and is never allowed to return to the United States again. This thought is unfortunately a reality for many families, including San Jose State student Isabel Rangel.

Rangel's father was deported in February 2017 and now currently resides in Tijuana, Mexico.

"He has been struggling, he has no help, and there is also that shame and humiliation of going back to his original country," Rangel said.

Rangel's father was arrested in 2009 for an accumulation of two registration tickets and a routine traffic stop for an illegal U-turn.

The day he was supposed to be released from jail, Rangel and her family discovered that he was transferred to an immigration detention center.

After a lot of frustration and confusion, the family was able to get an attorney and Rangel's father was eventually let go on bail.

One of the conditions of his release was regular scheduled check-ins with his immigration officer.

The U.S. Immigration and Customs Enforcement (ICE) enforces the nation's immigration laws. ICE identifies, detains and removes people living in the U.S. without proper documentation.

According to an ICE report, "In Fiscal Year 2017, ICE Enforcement and Removal Operations conducted 143,470 overall administrative arrests, which is the highest number of administrative arrests over the past three fiscal years. Of these arrests, 92 percent had a criminal conviction, a pending criminal charge, were an ICE fugitive or were processed with a reinstated final order."

One day Rangel's father went in for what he thought was a regular check-in, but he ended up being detained. This led to his deportation in February 2017.

According to the American Civil Liberties Union, ICE may place detainees on undocumented people who have been arrested on criminal charges.

Detainers are "written requests that a local jail or other law enforcement agency detain an individual for an additional 48 hours" to allow ICE agents more time to decide whether or not the person should be taken into federal custody for deportation.

"A year later we are still completely devastated," Rangel said. "There's still changes that we cannot make, such as dealing with regular daily life. As in, who's going to pick up my little sister or who's going to make dinner? My mother now goes to work full-time and is now the only person supporting the household, so we're missing our mother now not just our dad."

Her father's deportation has caused a lot of stress for Rangel and her family. Because her father is in Mexico, it's hard for them to communicate because the cellular services are different in Mexico than they are in the U.S.

Rangel said she and her family weren't even able to contact him for his birthday a couple weeks ago.

"We can't get him a phone in Mexico because every phone we get him gets stolen," Rangel said. "It's a completely different system in Mexico for phones because you have to pay for each time you use it, it's not month to month so it's difficult to do for international calls. It sucks."

With President Donald Trump's new immigration policies, it is more difficult than ever for families to help save their loved ones



Isabel Rangel's father Efrain poses for a photo in front of the Tijuana sign in Mexico in April 2018. Efrain was arrested in 2009 after getting two traffic tickets. He was later transferred to an immigration detention center. U.S. Immigration and Customs Enforcement officers detained Efrain and deported him to Mexico in February 2017.

from getting deported.

Some of President Trump's immigration plans that he has spoken or tweeted about over the last two years include building a wall on the U.S.-Mexico border, excluding undocumented persons from employment, ending Deferred Action for Childhood Arrivals (DACA) and detaining all undocumented immigrants.

"I think definitely an immigration reform is needed," Rangel said. "It's difficult with Trump rhetoric and it's difficult to get anything pushed because now it's media getting involved and media influencing the thought of people so it's really difficult to get something done."

Last week Gov. Jerry Brown didn't want to stand

by President Trump's order to send 400 troops to the border.

He later decided it was in his best interest to accept the president's order to aid in having the National Guard secure the border.

According to the San Francisco Chronicle, "In this case, he agreed to deploy Guard troops, but only on the condition that they not participate in any immigration law enforcement. Drugs, guns, human trafficking — that's what the Guard will be looking for."

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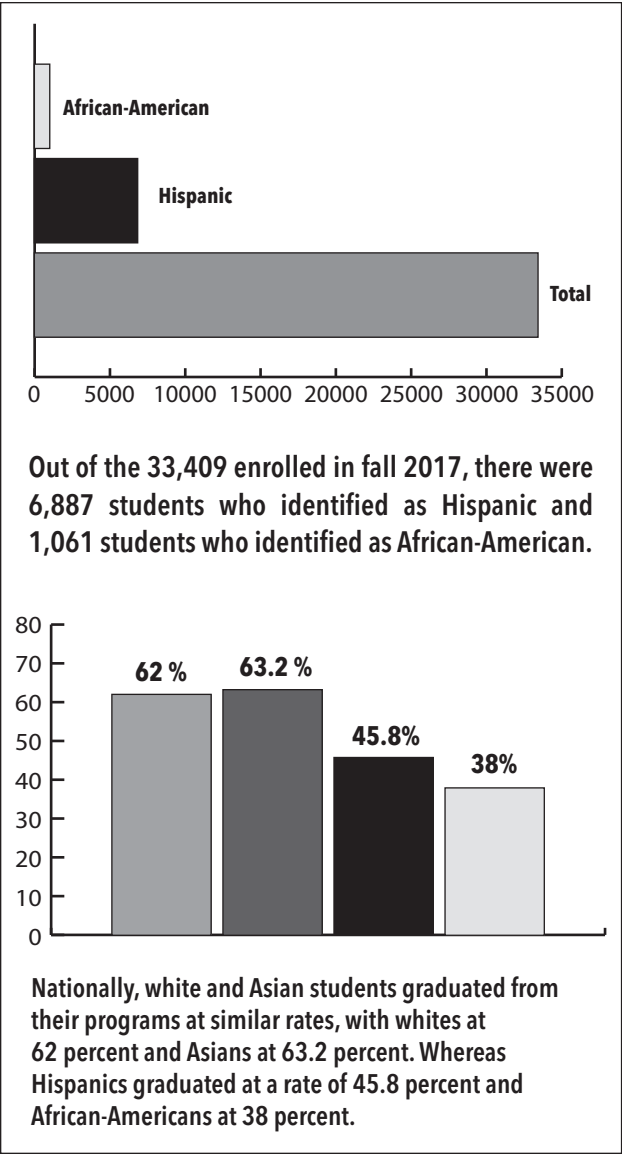
Follow Amanda on Twitter | @AmandaWhitDaily



PHOTOS COURTESY OF ISABEL RANGEL
SJSU student Isabel Rangel and her father pose for a photo at Parque Morelos State park in Tijuana, Mexico.

RETENTION

Minority students struggle to graduate



SOURCES: INSIDE HIGHER ED AND PEW RESEARCH CENTER
INFORMATION GATHERED BY ALEX MARTINET
INFOGRAPHIC BY ALEX MARTINET AND MARCI SUELA | SPARTAN DAILY

BY ALEX MARTINET
STAFF WRITER

Hispanics are enrolling into college at close to the same rate as whites.

However, they still have a long way to go when it comes to finishing college and getting a degree, according to a 2017 study by Hechinger Report, which is a website focused on the education system.

College completion rates vary along racial lines. Black and Hispanic students earn a four-year degree at lower rates than white and Asian students, according to educational statistic resource National Student Clearinghouse Research Center.

San Jose State's The African American/Black Student Success Center was founded by Ms. Paula Powell. She originally started one in 1990 at the University of California, Santa Cruz, and remained at the program for 22 years.

Powell said she helped students develop, aid in the transition from high school to college and achieve educational goals.

"What is most important

What is most important is the culture and climate of the institution that sets the stage.

Ms. Paula Powell
African American/Black Student Success Center program director

is the culture and climate of the institution that sets the stage," Powell said. "It doesn't matter if they're a minority or majority."

Out of the 33,409 students enrolled in fall 2017, three percent were black, according to the SJSU Office of Institutional Effectiveness & Analytics (IEA).

According to a 2017 Los Angeles Times report, 65 percent of undergraduates at California State Universities are students of color.

However, six out of 10 tenured faculty, campus leaders and senior executives in the chancellor's office are white.

At SJSU, faculty of color only make up 10 percent, according to IEA.

Mexican-American

some to work more hours to not incur that greater debt," Pizarro said. "Often times students lose the idea that the outcome leads to greater financial opportunities than the debt is going to disappear. It's hard to see that for students."

Psychology junior Skylar Caesar is part of SJSU's Black Honors Society. Members need to maintain a 3.0 GPA to be a part of the club.

Caesar said she believes graduation rates are lower for minority students because of lack of funding for K-12 schools.

This is the result of poor test scores and the absence of student support.

"Because there is such a low population, and that population has such specific needs, I feel they could do a better job," Caesar said. "They can see that the numbers are low and they should do studies and figure out what exactly is causing that problem and address it head on."

Follow Alex on Twitter | @almartinet

ANCESTRY

At-home DNA tests are more novelty than science

BY KRISTEL RODRIGUEZ
STAFF WRITER

DNA testing company 23andMe may be taking a shot in the dark when it comes to users’ results.

In the last few years, at-home DNA tests have grown in popularity thanks in part to the claim it can trace a person’s family lineage all the way to its roots.

Crystal Villegas, a visual artist from Mountain View, is curious about what one of those at-home DNA tests can reveal about her family’s history.

Both of Villegas’ parents immigrated to California before she was born. Her mom was born in Mexico and her dad was born in Guatemala.

Villegas said her parents worked hard to support their families back home, so there is a lot that she doesn’t know about her extended family members.

“I always ask my parents new questions,” Villegas said. “I sometimes get more information from aunts and uncles to piece it all together.”

Villegas’ curiosity and desire to feel connected is why she plans on taking a DNA test within the next few months.

At-home DNA tests can vary in price. 23andMe’s basic kit ships for \$69 – which is a temporary discount from its original \$100 price tag.

She understands that the results are debatable, which is why she plans on buying two or three different ones in

order to compare results. “So many stories about immigration, working and unexpected family members,” Villegas said. “I have yet to meet half-brothers and sisters.”

One company Villegas is going to try is 23andMe – a startup at the forefront of DNA testing – and whose headquarters is in Mountain View.

According to the 23andMe spokesperson, “Our Ancestry Composition report is a powerful and well-tested system for analyzing ancestry based on DNA.”

The company’s website explains what its “Ancestry Composition” report means.

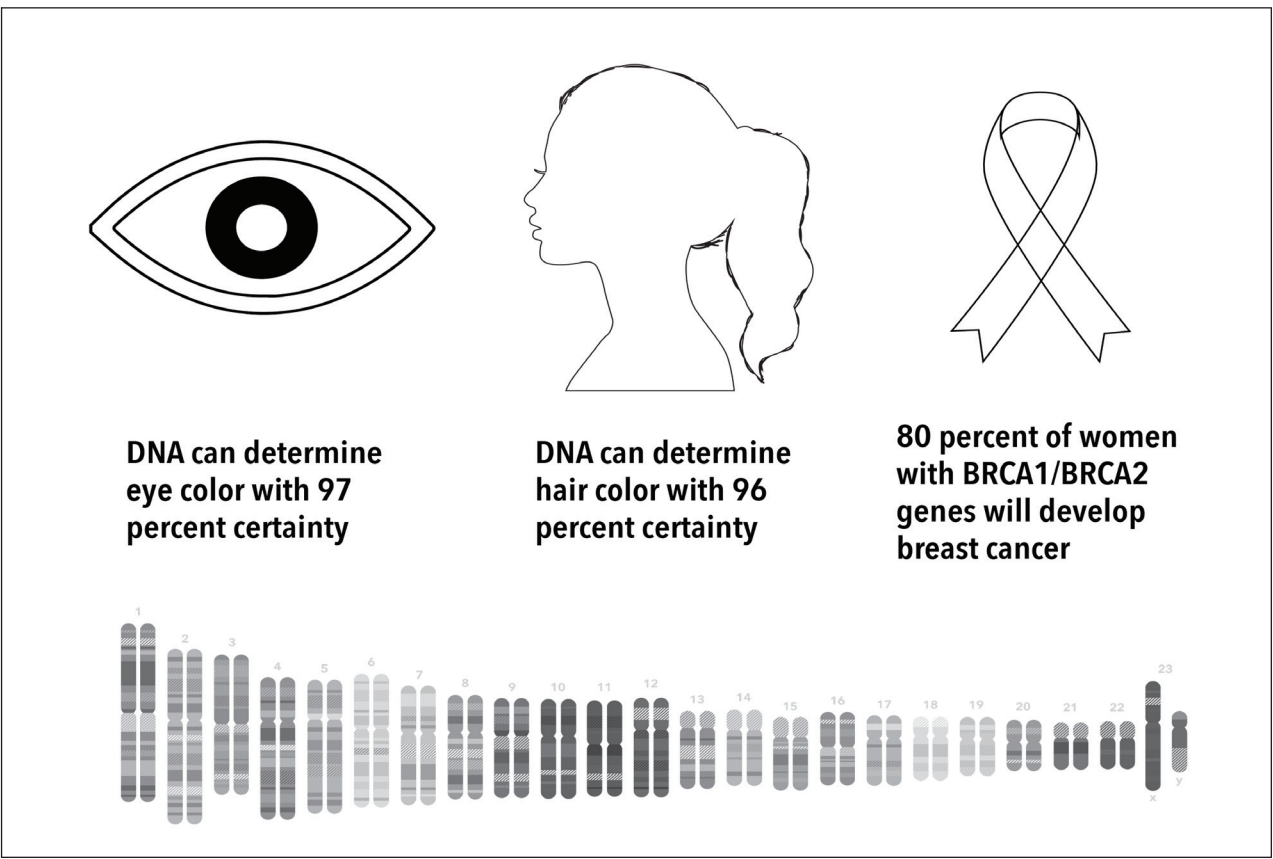
According to 23andMe, a person’s DNA submission is tested against 10,000 people with known ancestry.

This means the company looks to see how closely a DNA match can be made against one of the 31 populations that 23andMe has stored in its database.

23andMe acknowledges that its ancestry model is still in development, with new regions being added regularly.

The company also offers an additional service called “health ancestry.” This is a more developed model that is approved by the Food and Drug Administration (FDA).

According to its website, 23andMe can create an individual health risk report based on a DNA sample, which is capable of identifying faulty genes that can cause life-threatening diseases such as the BRCA1/



BRCA2 cancer genes.

23andMe writes the BRCA1/BRCA2 are mutated genes known to cause aggressive forms of breasts and ovarian cancer.

Angelina Jolie brought attention to the BRCA1/BRCA2 genes when she had a double mastectomy and full hysterectomy upon learning she was a carrier of the faulty gene.

Jolie’s mother died of ovarian cancer in 2007.

So how reliable are the results?

According to Amanda Feldman, a San Jose State University forensic anthropology lecturer,

there is a lot of debate about the accuracy of at-home DNA test kits.

She said the ability to look at the entire genome is not an easy or straightforward process.

Feldman said this is especially true because scientists have yet to isolate all the genes responsible for physical traits such as eye or hair color.

“They may examine a good amount of genetic material information,” Feldman said. “But accuracy and usefulness is questionable, currently there is a low chance of predictability when it comes to specific health risks.”

Feldman also confirms the findings of geneticist D.J. Witherspoon, who found that there is more genetic variation within populations than there are between populations.

Feldman attributed this to the lack of genetic variation in humans when compared to other species.

“Genetics can determine geographic origins because there are many alleles that are specific to geographic regions,” Feldman said.

Though lineage is possible to trace, Feldman said it depends on how far back a person is willing to trace his or her origins.

According to Feldman, evidence technically suggests that all humans can be traced back to the African continent.

Feldman said there is significant emotional appeal tied to the tests but she warns against the usefulness of the results.

“Our culture of constantly ‘tracking’ ourselves has become more prominent in our daily lives,” Feldman said. “It’s a part of advertising a lifestyle, just as we see with many other products.”

Follow Kristel on Twitter
@KO_352

INTERMENT

Sons of political prisoners recall Japanese-American imprisonment



PHOTO COURTESY OF SJSU SPECIAL COLLECTIONS

Evacuees use shovels and pickaxes to work on an irrigation ditch in 1942. About 110,000 Japanese-Americans were sent to internment camps during WWII.

BY NICHOLAS GIRARD
PRODUCTION EDITOR

On the morning of April 2, 1942, Japanese-Americans living on the west side of U.S. Highway 101 in San Jose heard knocking at their doors.

In Japantown, a flyer posted on a telephone pole instructed head of households to report to local processing centers.

When people arrived at the centers, men with guns greeted them.

“This poster says that all Japanese-Americans have to report to the men’s gymnasium at San Jose State College,” Will Kaku, Japanese American Museum of San Jose docent, said. “This was the gymnasium where you

had to go in to get processed before you went into the prison camps.”

The gymnasium is now named Yoshihiro Uchida Hall after the Japanese-American judo coach, who started his judo program before the war, was drafted to fight in the war while his family was imprisoned and started the judo program at SJSU again in 1946.

Government posters across the West Coast instructed Japanese-Americans to carry linens, toiletries, changes of clothes and a few personal items all packed in a small number of suitcases limited by what could be carried.

The Japanese military bombed Pearl Harbor in Hawaii four months prior on

December 7, 1941.

Executive Order 9066, signed by former President Franklin D. Roosevelt, commanded the U.S. government to imprison Japanese-Americans on a massive scale. More than 110,000 people of Japanese descent were brought to “assembly centers” and then “internment camps,” but make no mistake, they were all concentration camps with guard towers and fences.

The U.S. government claimed this order was necessary to keep anyone of Japanese descent from signaling Japanese ships.

“If you went east of 101, you were okay, later on they

A NATIVE VOICES PRODUCTION

STORIES FROM THE INDIAN BOARDING SCHOOL

Free Performance at the SJSU Student Union Theater
Friday, May 4, 6:00PM

Thomas Moore, as he appeared when admitted to the Regina Indian Industrial School, May 1874. Courtesy of Library and Archives Canada/ Annual report of the Department of Indian Affairs (1896)/ AMICUS 90778/nlc-01524

Thomas Moore, after tuition at the Regina Indian Industrial School. Courtesy of Library and Archives Canada/ Annual report of the Department of Indian Affairs (1896)/ AMICUS 90778/nlc-01525a

Stories From the Indian Boarding School by the Native Voices Artists Ensemble is an exploration of the realities and repercussions of the American Indian boarding school system, whose motto was “Kill the Indian and save the man.”

Seating is limited. Reserve a spot at:
<http://www.sjsu.edu/education/about-us/events/lcoe-events/index.html>
For questions, contact:
robin.love@sjsu.edu

CONNIE L. LURIE
COLLEGE OF EDUCATION

Student body on the grounds of the Carlisle Indian School, 1884 Photo by John N. Choate. Courtesy of Cumberland County Historical Society, Carlisle, PA

BALLOT

Voters continue to face obstacles at the booth

BY AMANDA WHITAKER
STAFF WRITER

The city of San Jose announced on April 17 it filed a lawsuit challenging the Trump administration’s effort to include a citizenship question on the 2020 census.

City officials are worried the question will cause privacy concerns, inaccurate responses from non-citizens and discourage the communities’ participation.

“While the administration says the citizenship question is necessary to help with enforcement of the Voting Rights Act, we know this is a spurious claim,” Kristen Clarke, president and executive director of the Lawyers’ Committee for Civil Rights Under Law, said in a press release.

“Cases to protect the voting rights of minority communities brought by [United States Department of Justice] have come to a grinding halt. This citizenship question aims to weaponize the census to disrupt the 2020 redistricting cycle and obstruct efforts to ensure a fair and accurate census count as the Constitution requires.”

The 15th Amendment was signed in 1870 and prohibited states from denying any male citizen the right to vote – regardless of the color of his skin.

The amendment states in part, “The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race,

color, or previous condition of servitude.”

This allowed men of any size, shape, color or race to exercise their right to vote. It was a huge breakthrough and a big step toward equal rights for all American citizens.

However, election officials found ways to prevent certain people and racial groups from voting, also known as voter suppression.

“Voter suppression is an approach in which some states use to eliminate certain people from being eligible for voting,” psychology lecturer Leslye Tinson said. “It is strategic and politically based, specifically things like implementing laws that forbid certain types of identification from being able to be used in an election.”

As time went on, people continued to find devious and violent ways to prevent people, specifically people of color, from voting.

Many different types of tests, examinations and strict identification policies were created to manipulate and intimidate voters.

People of color were often told they had gotten the polling place wrong or didn’t have the literary skills needed to vote. Some were even asked to recite the entire Constitution.

“Voter suppression is basically a desperate tactic for when campaigners feel backed into a corner, so they try to find reasons for the opposing side to stop voting,” political science freshman Audrey Olsen

said. “They should be trying to convince voters to choose them based on beneficial qualities and reasons.”

One event in particular was the march from Selma to Montgomery in 1965. Thousands of peaceful protesters gathered in Selma, Alabama to march 54 miles to Montgomery, the state’s capital, to demand the right for black people to vote.

The first attempt at marching on March 7, 1965 ended in violence when Alabama state troopers attacked and beat the protesters.

That same year, former President Lyndon B. Johnson signed the Voting Rights Act of 1965, which stopped people from finding different ways to prevent African-Americans from voting.

“With the Voting Rights Act, the language was written in a way in which it targeted specific states that had a history of these types of voter suppression policies,” Tinson said. “Specifically, Jim Crow South states that were still heavily influenced by the traditions that were used in slavery.”

According to the National Conference of State Legislatures (NCSL), certain states such as Kansas, Virginia, Tennessee and Georgia still have strict voting policies that make it difficult for certain people to vote.

Most of these states require government issued IDs in order to vote. States such as Texas also require a photo

California Voting Policies

Online registration: yes

Same-day registration: yes (known as conditional registration)

Election Day Requirements

Voter ID: no

Poll Times: 7 a.m. to 8 p.m.

Absentee & Early Voting

Absentee: available to all voters

Early: yes

California

TEXAS

Texas Voting Policies

Online registration: no

Same-day registration: no

Election Day Requirements

Voter ID: photo ID required

Poll Times: 7 a.m. to 7 p.m.

Absentee & Early Voting

Absentee: available to those who can't make it to polling places

Early: yes

SOURCE: BALLOTPEdia, INFOGRAPHIC BY AMANDA WHITAKER | SPARTAN DAILY

ID. According to the Texas Secretary of State, Texas will accept gun licenses, but will not accept student ID cards.

However, according to NCSL, California only requires residents to register to vote and no documents are required.

Political science lecturer Jeremy Abrams said certain

groups are made up of many different individuals who have their own values and interests that try and lobby the government to pursue them to support their views.

“They are prevented from taking part in a free and open society where all citizens are supposed to be able to

participate,” Abrams said.

Current voter policies demonstrate that voter suppression is still happening in the U.S. 53 years after the Voting Rights Act was passed and signed into law.

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DETAINED

Continued from page 4

decided if you were going east of 99 you were okay, and then it was the West Coast,” Vernon Hayashida, a member of the Nihonmachi Outreach Committee, said. “So a lot of guys were moving further and further east and they didn’t move far enough so they got incarcerated.”

Japanese-Americans were forced to leave businesses and pets behind, Kaku said. Their bank accounts were frozen. Some people were forced to sell their cars for as little as \$5.

Many locals were sent to the area that is now known as Golden Gate Fields in Albany, California.

The Japanese, two-thirds of whom had spent their whole lives in America, were forced to clean out horse stables full of horse manure and urine. In some cases, they lived in the cold stables for over 100 days, Kaku said.

“My father was in this camp, Tule Lake, where they put the so-called disloyal people,” Kaku said. His father was a model citizen who even registered for the draft.

The burning of a baby and suspected malpractice by a prejudiced doctor led to a riot in the prison camp.

“They hit people with tear gas, they hit people in the head with baseball bats, one person so badly that the baseball bat broke in two and blood spurted out of his brain,” Kaku said.

His father saw the crimes against his civil liberties and decided to become an active protester. That had consequences.

“He was sent into another camp and he was called an enemy of this country. So effectively he became a

political prisoner,” Kaku said.

Hiroshi Terry Terakawa was a child at the time. He lived in Salt Lake City and was able to avoid internment, but it wasn’t much of a silver lining.

“I didn’t have to go to camp, that’s fortunate, but sometimes I wish I did because of people outside,” Terakawa said. “There were some nasty people out there, you know? They’d see us, they’d call us names, they’d throw things at us. All the kids were picking on us, but the police were there to help us, thank God!”

However, Terakawa’s family was still affected by the reaction to the attack on Pearl Harbor. His father was the leader of the local church frequented by Japanese-Americans.

Terakawa said the FBI wanted to arrest his father and take him to an internment camp under suspicion of collaborating with the Japanese Empire.

At that time, Terakawa’s father was in an emergency medical chamber that assists with breathing, called an iron lung. They took him out and took him to prison for questioning.

“He suffered,” Terakawa said. “You don’t push people around like that just because of the time. We didn’t start the war, you know? It wasn’t our fault, so why take it out on us?”

As his father was being taken away, Terakawa ran to his father holding a family picture and a military man assisting the FBI pushed him over with the butt of a gun.

Terakawa wasn’t taken to the camps, but said that while some Americans were violent and abusive, others such as the head of the Church of Jesus Christ of Latter-day Saints, who

“

We didn’t start the war, you know? It wasn’t our fault, so why take it out on us?

”

Hiroshi Terry Terakawa

Japanese American Museum of San Jose docent

visited their church in the past, came to dinner some nights to comfort Terakawa’s mother.

He said it was difficult enduring the “nasty people” during the war.

Many San Jose Japantown residents were assisted by their neighbors in keeping their belongings safe.

Crimes against the Japanese were committed while they were imprisoned.

During the war, Japanese families stored their belongings in the San Jose Buddhist Church Betsuin in Japantown. But it was burned down by arsonists while the families were in camps.

Treatment of the Japanese changed after the war.

“It’s a mixed bag” SJSU history lecturer Margo McBane said. “During the post-war period work opportunities gradually began to open up, but there was so much anti-Japanese sentiment because of the war.”

While things improved, history is a good reminder that everything wasn’t always positive for Japanese-Americans.

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GAMING FEATURE

Players become their favorite stereotype

BY WILLIAM DELA CRUZ
STAFF WRITER

It seems like it was only yesterday when my brother, cousins and I would gather around the TV at my grandma’s house. We weren’t watching the latest episode of our favorite cartoons, but instead trying to see if we could beat the final boss, whether that be M. Bison in “Street Fighter,” Bowser in “Super Mario World” or Shao Kahn in “Mortal Kombat.”

Even if you don’t play video games extensively, when you compare the games from the past and current ones, you realize how much of an impact racial stereotypes have in video games.

Just look at Mario and Luigi, two of the most popular video game characters. They are supposed to be Italian but in no way represent the Italian culture.

William Caro, Spartan Starleague member and kinesiology junior, claims specific examples of racial stereotypes can be found in many games.

“Black people are stereotyped all the time in games,” Caro said. “They are either criminals or part of a gang like in ‘Mafia 3’ and ‘Grand Theft Auto San Andreas,’ or they are the loud, cursing, slang-talking black guy like Cole from ‘Gears of War’ or Barrett from ‘Final Fantasy 7.”

Another game that is filled with racial stereotypes is “Street Fighter.”

Each one of the fighters comes from a specific country and is represented in the typical stereotype of that country.

Gaming website, Digitiser 2000, rates some of the characters out of 10 “racisms,” which is similar to a scale of one to 10, in terms of how racist these characters are.

It describes the character Dhalsim, who is from India, as a “troubling hotchpotch of stereotypes” who is “part Gandhi, part mystic, part dark-skinned, cannibalistic boogie man.”

Dhalsim is a yogi and alleged pacifist. He dons skulls around his neck to evoke the Hindu kapalikas, or “skull-men” who were said to practice cannibalism. In later versions of the game, he wears a turban to suggest he might be Sikh.

Another “Street Fighter” character, Guile, is a blonde-haired American soldier who wears a camo and whose stage is a military base. Another character, named E. Honda, is a Japanese sumo wrestler who fights in a bathhouse.

Whether or not these facts may seem offensive, Michael Huang, Spartan Starleague member and business junior, claims these stereotypes are unavoidable.

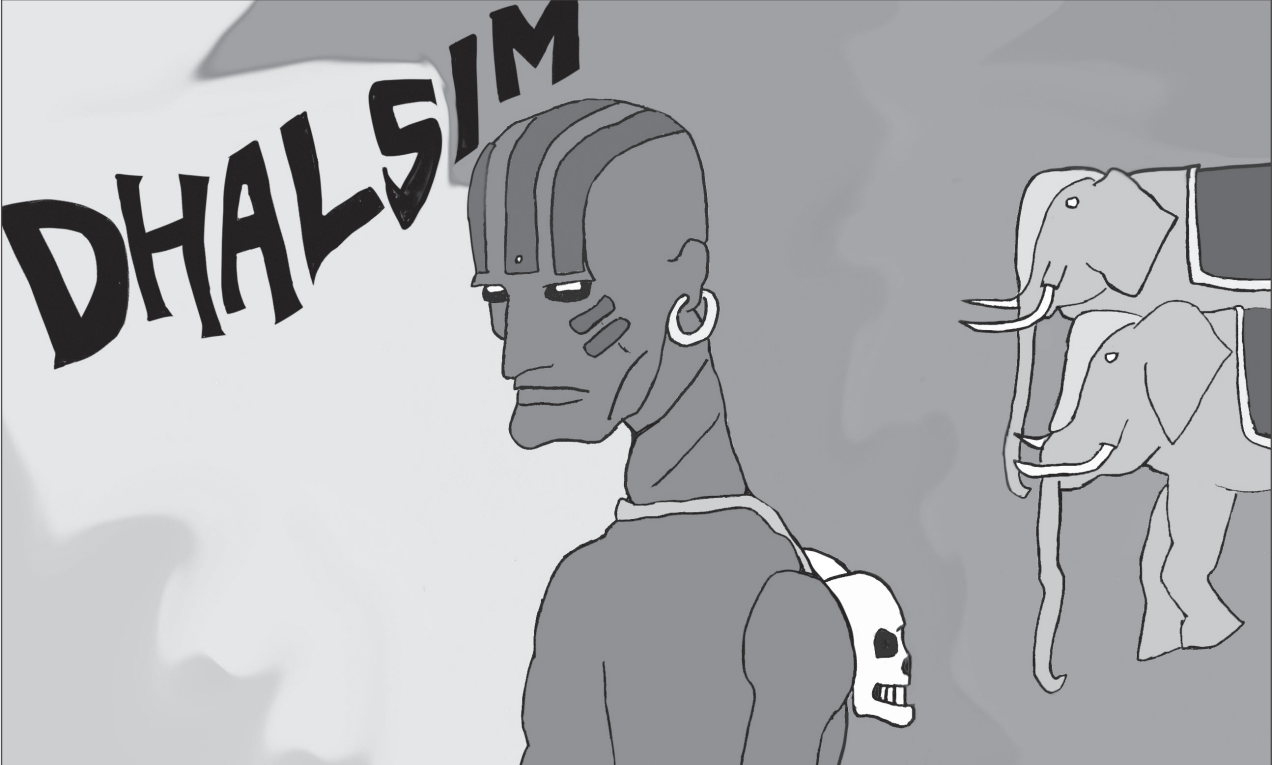


ILLUSTRATION BY WILLIAM DELA CRUZ | SPARTAN DAILY

Dhalsim, one of the characters in Street Fighter, is an example of racial stereotypes in video games. He is from India, wears face paint, breathes fire and meditates. This character has been in the game since 1991.

“Humans as a species have always tried to make things easier like creating the car for faster transportation or creating the internet to name a data repository,” Huang said. “Stereotypes make it easier to behave in certain ways according to the group it affects.”

San Jose State has a Game Development Club, which is a student-run organization of game makers and fans that explore game development.

Digital media art instructor James Morgan is the advisor for the club and said he has had several conversations

with the developers about character design in terms of race.

“That is partly about being inclusive,” Morgan said. “If you are going to let somebody play an avatar, do you let them play something that looks like them? What is the challenge associated with that like how does that impact development and how do you build it into it so that you are being respectful to the people who are playing.”

Morgan said the conversation does directly impact the amount of development time if you have to take into account

and make several different options for people.

“The flip side to that is take and remove all those markers from the avatar so that it is genderless and race-less,” Morgan said. “That seems to be what we have to do in terms of some of the low scale development that we do.”

One example is the Mii Nintendo introduced through the Wii in 2006.

The Mii has since been extended to other Nintendo consoles such as the 3DS, Wii U and Nintendo Switch.

Miis are customizable avatars users could create of themselves to use in

games such as “Wii Sports,” and even “Mario Kart.”

The user is given a variety of options to select from when making a Mii such as different hairstyles, eyes, nose and mouth shapes, to even facial hair and wrinkles.

The user is also given six different skin color options. Instead of giving users a pre-made character, players are given a chance to make something they felt represented them and how they perceive themselves.

Follow William on Twitter | @liamotsd

COMEDY FEATURE

Adressing racism through laughter

BY DOMINOE IBARRA
STAFF WRITER

Stand-up comedy has brewed up a lot of criticism for being offensive and joking about negative stereotypes regarding race. But in fact, it’s pushing social boundaries that are normally unacceptable, and masking them with laughter on stage.

“I think it’s great when comedians use stand-up as a medium to talk about race issues, but I feel that it is bad taste when comedians make jokes at the expense of another race,” computer engineer junior Cameron Lofy said. Lofy is president of All Comedy SJSU, a stand-up comedy club founded by aspiring comedians.

“In today’s age of comedy, people do not seem to talk negatively about other races but rather use their jokes to highlight the issues they’ve had to struggle with as their ethnicity in a lighthearted manner. I enjoy this type of comedy because even though they are jokes, there is often a lot of truth behind it, shedding light onto issues,” Lofy said.

Famous comedians poke fun at racial stereotypes all the time in their comedy bits. For example, George Lopez joked about how babies born to minorities will outnumber the number of babies born to white people in the United States. Some audience members booed him for



DOMINOE IBARRA | SPARTAN DAILY

Computer engineering junior Cameron Lofy performs stand-up in the University Theater in Hugh Gillis Hall.

the racially-targeted joke.

In an interview with journalist Lorenza Muñoz, Lopez said, “If you look back in time, comedy was always insensitive to people of color because our country, and comedy was dominated by whites. That is why Amos and Andy could paint their faces black and make ‘black’ voices and everyone in the theater who was white thought it was hilarious. You can’t do that anymore. Then we got overly sensitive and politically correct. But you can still do [ethnic and racial comedy] if you tell the truth. If you do it out of meanness, it’s no fun.”

Grayson Garcia, member of All Comedy and SJSU graphic design senior, believes it’s OK when certain comedians talk about their own race and poke fun at it.

“What is normally funny to me wouldn’t happen to be pushing a political agenda,” Garcia said. “I don’t think I

would ever do corny impressions of other races or use offensive slurs. These are mostly portrayals of old comedy. The newer comedy is more politically correct.”

All Comedy SJSU comedian Chaitanya Sharma, who is a business analytics sophomore, has talked about race in some of his comedic bits.

He makes jokes about his own culture, as do many other comedians.

“I wouldn’t talk about any subject especially a controversial one that I don’t know all the details,” Sharma said. “I would not want to come off misinformed... I would be pragmatic and smart about anything I write, while trying to make it funny.”



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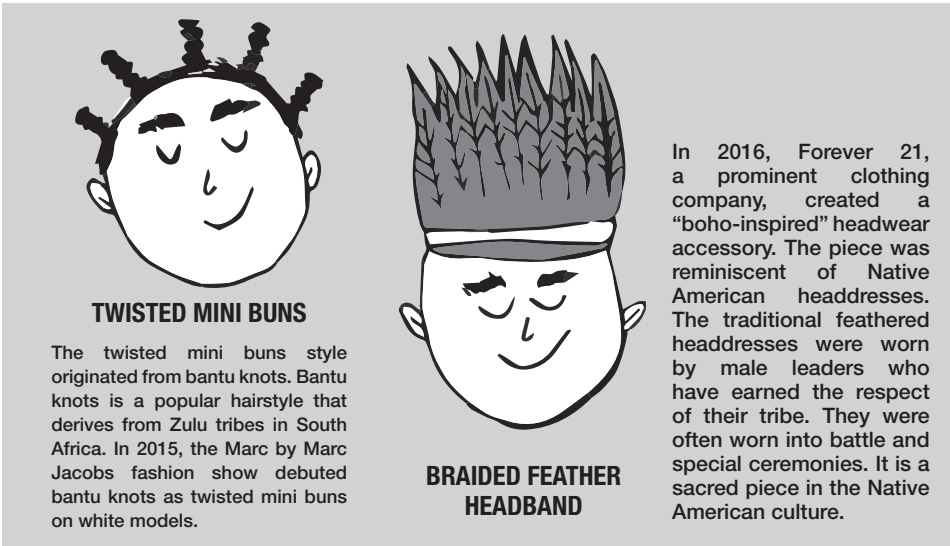
Cultural appropriation is not appreciation



Jasmine Strachan
STAFF WRITER

Cultural appropriation is a common occurrence within pop culture. Accents, clothing and cultural identities are all things that we’ve seen misused and abused. Cultural appropriation is a concept in sociology of the adoption of elements from a minority culture to a dominant culture. It basically is the act of taking cultural identities to enhance personal and popular aesthetics. This is evident through music, fashion, hair and traditions. In music, cultural appropriation manages to seep its way through the cracks. Many artists use different cultural nuances in their music and appearance to portray themselves in a particular way. According to Bustle’s website, Katy Perry’s use of geishas in her American Music Awards performance was highly offensive to the Japanese-American community. Miley Cyrus could not complete a performance without twerking, a popular dance that has African origins. Iggy Azalea and Meghan Trainor have been accused of using “blaccents,” a black accent that adds a certain aesthetic to the delivery and sound of their music. In these ways, these artists are taking from black and asian cultures without the true celebration of black and Asian individuals. In the fashion industry,

cultural appropriation is represented as something different than what it actually is. Baby hair, box braids, bantu knots and bamboo earrings have made recent appearances on fashion runways while being worn by white models. These three definitive looks are embedded into black culture yet these looks are not celebrated on black women. In fact, black women are often targeted and fired from their jobs because these hairstyles are deemed unacceptable. In 2010, a black woman named Chastity Jones had a job offer rescinded because of her refusal to cut her dreadlocks, according to Slate’s website. Catastrophe Management Solutions requires employees to keep “a professional and business like image.” A white human resources employee told Jones to change her hairstyle because dreads have the tendency to get messy. Jones refused and lost her



SOURCE: THE ROANOKE TIMES AND HUFFINGTON POST, INFOGRAPHIC BY JASMINE STRACHAN | SPARTAN DAILY

job offer. At the height of festival season, people crave to showcase different and unique fashions. The recognition of these fashion choices as cultural appropriation is rarely discussed. There are countless decorative headaddresses, hennas and bindis that are viewed as exotic. The reality of these items culturally appropriating Native American culture

is overlooked. It disregards the importance behind headaddresses and what they mean in the Native American culture. Amandla Stenberg, actress and activist, said that cultural appropriation “occurs when a style leads to racist generalizations or stereotypes where it originated, but is deemed as high fashion cool or funny when the privileged

take it for themselves.” It becomes a greater issue when appreciation registers as appropriation. The appreciation of a culture is beautiful and it helps to educate people on unique styles and traditions. The goal is to focus on appreciation and leave the appropriation side of it out. Follow Jasmine on Twitter @jaasssyjay

MOVIE FEATURE

Hollywood is cutting corners of authenticity for ethnicity

BY MEI SUZUKI
STAFF WRITER

When you watch a movie that has Japanese characters that are not portrayed by real Japanese actors, do you feel weird? There are a lot of Hollywood movies that are not concerned about authenticity when it comes to casting Japanese characters. “Hollywood is very lazy about casting,” radio, television and film lecturer Capri Burrows said. “They’ll put out a casting call for the Japanese characters and they’ll just ask for Asian actors for auditions. [They think,] ‘if the [actor] passes by our standards as Japanese, that’s fine.’”

Directors and film producers in Hollywood seem to think Japanese culture is a fascinating aspect to include in their movies and it enriches the content of their movies. But if Hollywood producers want to portray the story as close as possible to reality, they need to be serious about casting as well. “It’s actually very insulting,” theatre arts professor Buddy Butler said. “Because it just negates any kind of cultural truisms at all.” One example is Mickey Rooney in “Breakfast at Tiffany’s.” His character lives in the same apartment complex as the heroine and he is supposedly Japanese. This movie was made

in 1961 when casting situations and filming processes were different than today. But if filmmakers wanted to make a movie that lasts for generations, they needed to be authentic. “We are sort of in a scenario where basically we like to see culture of opposite of America,” radio, television and film junior Jonny Dorais said. “But that leads to a problem saying like, ‘well, when we portray different cultures, we still want to use people from our culture because that will make people want to see it more which apparently money talks with it.” In “Fast and Furious: Tokyo Drift,” a Japanese

member of the rival team was played by a Korean-Australian actor. There was also a yakuza character in it that was also portrayed by a non-Japanese actor. Yakuza is a Japanese version of a gang. When certain groups such as the yakuza are portrayed, they should be acted by actual Japanese characters to correctly represent people from Japan. “When people say that Japanese, Korean and Chinese are all the same, it shows just the lack of awareness of people’s part that they are not even close to one another,” Butler said. “There are geographical differences, philosophical differences, and sometimes religious

and language differences. They don’t have the same background.” In the 2017 movie “Ghost in the Shell,” the story is based off a Japanese anime. The heroine, named Motoko Kusanagi, was acted by Scarlett Johansson. Johansson was not wearing any Asian-looking makeup or Japanese accent. She just had black hair. “The more authentic that the identity is, the more authentic that the character and portrayal will be in the film,” Burrows said. This issue has become more and more important since we have easier access to information on films and we can share thoughts and critiques on

those films with anyone in the world. “There are plenty of actors and performers in every ethnic group,” Burrows said. “I think Hollywood just needs to stop cutting corners, and they need to try harder.” For it to happen, not only Hollywood, but also we the viewers are responsible to demand what we really want. Butler said it is also actors and actresses’ obligation to be authentic about characters they play. SEE THIS AND MORE VIDEOS ON YOUTUBE Follow Mei on Twitter @meiS0000

GAME REVIEW

‘Hair Nah’ reflects a struggle of colored women

BY CHIOMA LEWIS
STAFF WRITER

“Hair Nah” brings the conversation about black women’s hair to light. In 2017, an art director by the name of Momo Pixel created a game called “Hair Nah.” The game allows black women to express their disapproval with people from other racial groups touching their hair. It also allows the player to travel to different destinations. The start screen shows a white hand and a plane with a blue sky and moving clouds in the background to put emphasis on the travel aspect of the game. When you press the start button, a black hand reaches up and smacks the white hand off screen. After pressing start, a message appears on the screen that says, “Aeva loves to travel but is hesitant because people often invade her personal space

by touching her hair without permission, so help Aeva catch her flight and protect her hair by stopping the reaching hands.” When playing, the only character available is a black woman, for obvious reasons. The game allows players to choose between six different skin tones that represent the various skin tones of black women. There are 12 different hairstyles that can be chosen such as bantu knots, faux locs and even an Afro. Players are allowed to travel internationally with three destinations that they can choose from such as Osaka, Japan, Havana, Cuba and the Santa Monica Pier in California. The rules of the game are that players have 60 seconds to click with their mouse or use arrow keys to swat the hands away. If the player misses a hand swat too

PLAY NOW

“Hair Nah”

Studio: Momo Pixel

Genre: Fashion

MSRP: Free

Rating: ★★★★★

often, the “nah!” meter will go down and they will have to start all over. The hands that reach out to touch the hair belong to both men and women. All of the hands are white to show that white people are the ones who seem to be touching the black women’s hair. The women’s hands have nail polish on them so the player can tell the difference. As the

hands reach out, you can hear voices saying different phrases such as: “So fluffy,” “Can I touch it?” and “Is it attached to your head?” Those phrases are popular among people who express curiosity when trying to touch black women’s hair. The character’s face has a very unhappy expression on it throughout the game which is due to the annoyance of having to swat the hands away. If the hands aren’t swatted away fast enough, they glow red. The game uses pixel visuals and music similar to an arcade game from the 1980s. Each level takes the player to a different portion of the trip such as in a car on the way to a airport, a security line at the airport and even within a plane. When you pass a level, you see messages such as: “Yassss! Keep it up ‘cause you’re just



PHOTO COURTESY OF MOMO PIXEL

The character in the game has an annoyed look on her face as white hands reach out to touch her hair. getting started” or even “Come through melanin! You better show out!” Melanin is a dark brown to black pigment that is present in skin. If you fail a level, you might see a message that says: “Welp, moisturize and try again” or “Dang that’s wack ... but try again.” When you win the game, a message pops up on the screen that welcomes you to whichever location a player chooses as his or her destination. The message says the game is over but the experience is not because it is still a problem that black women face daily and not to accept it. The game is available at hairnah.com. Follow Chioma on Twitter @clevermindlewis

Your name often says hello before you do



Jasmine Strachan
STAFF WRITER

David, Christopher, Timothy, Jasmine and Jonathan are the names of my mother's children. My mother knew our names would define us before we had the opportunity to define ourselves.

She knew the power that our names would hold on any application we came across.

Having five African-American children, she felt passionately about giving us nonspecific names with hopes that we wouldn't be victimized by name prejudice.

Something as innocent as your name can be a reason you experience racial bias. Your name is more than just your personal stamp you are given at birth.

Name prejudice is the act of being discriminated against because the sound or aesthetic appearance of your name. It is a real issue that affects many individuals who have unique-sounding names. There is a racial bias that comes with having a different name.

According to a study with mostly

white participants and published in the Evolution and Human Behavior journal, men with black-sounding names are more likely to be envisioned as physically larger, dangerous and violent than men with white-sounding names.

Names like Jamal and Deshawn were used as examples for this case study. These names shared derogatory attributions whereas names like Connor and Wyatt shared positive attributions. The imagination of their size played the biggest factor.

Daniel Fessler, an anthropology professor at UCLA and director of the UCLA Center for Behavior, Evolution and Culture, discovered that the larger the participants pictured men with black-sounding names, the lower they rated their financial stability, social influence and respect in their community.

On the contrary, the larger they envisioned men with white-sounding names, the greater their status was considered.

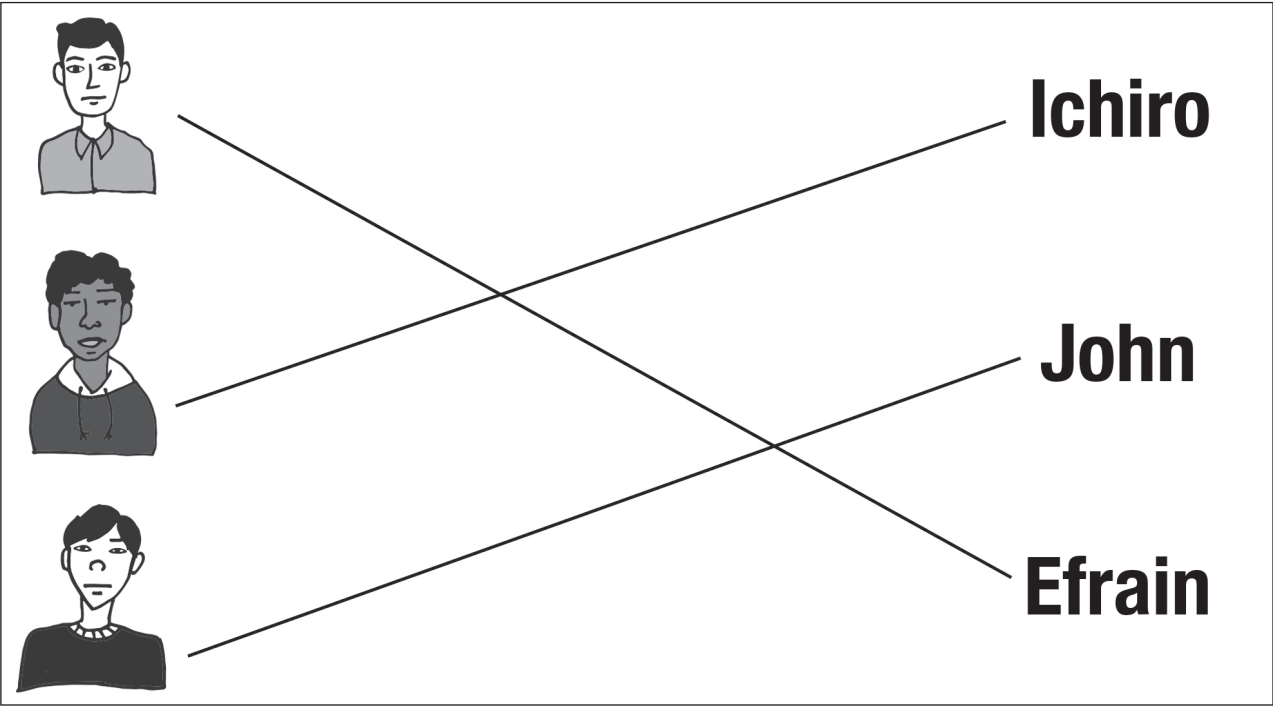


ILLUSTRATION BY MARCI SUELA | SPARTAN DAILY

The greatest misfortune is we are judging people before they are even given the chance to show themselves.

“In essence, the brain's representational system has a toggle switch, such that size can be used to represent either threat or status,” Fessler said. “However, apparently because stereotypes of black men as dangerous are deeply entrenched, it is very difficult for our participants to flip this switch when thinking about black men. For study participants evaluating

black protagonists, dangerous equals big and big equals dangerous, period.”

Colin Holbrook, the lead author of this study and a research scientist at the UCLA Center for Behavior, Evolution and Culture said his findings disgusted him.

“The participant sample, despite being slightly left of center politically, automatically attributed violence

to individuals based solely on having names like Darnell or Juan; whereas names such as Connor automatically led to expectations of prestige and status,” Holbrook told The Huffington Post in an email.

“This seems to clearly echo the fear of black and Latino men in our society, which is ironic and disturbing as they are often the victims of violence — precisely because people are afraid of them.”

In UCLA's BEC center's latest study, the authors researched the effect of stereotypical Hispanic names versus stereotypically East Asian names.

The individuals who participated in this study rated characters

named Jorge or Juan, as larger, more violent and lower in status than characters named Chen or Hikaru.

It is no secret that your name often introduces you before you introduce yourself. Judgement is inevitable, but it does not define someone's physical appearance, capabilities, or financial status.

The greatest misfortune is we are judging people before they are even given the chance to show themselves. That is the most disheartening news about this topic. We allow people's names to take precedence over their characters.

Follow Jasmine on Twitter | @jaasssyjay

Soy hispana pero no hablo español



Savannah Harding
PHOTO EDITOR

“No hablo español” has become the only phrase I can say in Spanish without sounding too dumb or “too white.”

People take one look at me and will start speaking a language that is not English. I feel ashamed when I tell them that I do not understand them. And it happens all the time. Spanish, Tagalog, you name it.

I believe that even though I am multicultural, I do not have to speak the languages. I am first and foremost American. Just because I may look brown on the outside does not mean I am on the inside.

Savannah Harding does not sound like a Hispanic or Filipino name, so naturally people are always asking me what ethnicity I am.

I am a second-generation Mexican-American on my mother's side, and Filipino and Irish on my father's side. My family has become so Americanized that I do not think I should be allowed to call myself Hispanic or Filipino.

In my almost 20 years of life, my biggest regret

has been not learning Spanish. Granted, both of my grandmothers attempted to teach me their native languages, and I took three years of Spanish in high school, but it never stuck.

Though I still have time to learn, I do not think I will be very successful.

According to the Pew Research Center, more than 37 million Latinos in the U.S. speak Spanish at home, making it the country's most common language other than English.

While the number of Latinos who speak Spanish in the U.S. continues to grow because of the increase in population, the percentage has continued to decrease overall.

In San Jose, Sunnyvale and Santa Clara, the Spanish-speaking population has increased from 297,222 in 2006 to 322,811 in 2015.

However, the overall percentage of those who speak Spanish at home has decreased from 75 percent to 70 percent.

These declining statistics do not only represent Spanish speaking Americans.

There has been a decline in individuals who speak multiple languages.

The Center for Immigration Studies reports that as a share of the population, only 21 percent of U.S. residents speak a foreign language at home.

Chemical engineer sophomore Niki Rachman identifies as Chinese-American. She said, “My mom's from Oklahoma. I'm white as fuck.”

I believe most students at San Jose State are just like Niki and I. We may identify as another ethnicity and may even look it on the outside, but growing up in the United States we have only learned how to speak English.

It is not necessarily a bad thing either. I am not saying that everyone that speaks another language should learn to speak English, but it does not mean I have to learn a second or third language to communicate with others.

Only speaking English does not define me as a person. I love being Mexican and Filipina. Although there may be a language barrier between individuals, I think we all know what it means to be human. Race and ethnicity do not define who we are.

Follow Savannah on Twitter | @harding_sav

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Children of multiple races deal with own discrimination



Brianna Sheats
STAFF WRITER

When you think of racial issues, you mainly think about people who have one skin tone or race dealing with certain problems. But multiracial children and interracial couples have to deal with many issues of their own.

I will say that our society has welcomed the action of different races falling in love and has grown to accept it.

My mother is white and my father is black. They have been happily married for 25 years, but it has not always been easy for them.

When my parents lived in Louisiana and my mother was pregnant with me, they dealt with nasty looks when walking together and things being said about their skin tones. This was in 1996, which was not that long ago.

According to the American Psychological Association (APA), most states banned marriages and even relationships between white and non-white people. If those couples were to have a biracial child, they

were considered to be illegitimate because the relationships were illegal. It was not until the Supreme Court made a decision in 1967, the Loving v. Virginia case, that the law was overturned.

Since then, some people have evolved with the changing times and there are more interracial couples. However, interracial couples and people who are biracial still face problems.

Growing up, I dealt with so-called friends telling me that I am not black enough to know about certain things or I cannot like certain things.

People would say things like, “You can’t be good at sports. You’re not full black.”

Even today when there are black issues and multiracial people talk about them to try to become part of them, there are those few who say they can’t relate because they have not dealt with the full struggle.

“I did not join a black sorority because they told me that I was not black enough to join,” sociology freshman Briena Brown said. “I was called ‘ratchet’ a

lot by people because I am light skin. Even when I would go to family cookouts on my dad’s side, who is black, they would call me black wonder bread because I would act more proper.”

Everyone should be able to help protest and fight for rights regarding certain racial problems. Race and gender shouldn’t matter when it comes to raising awareness about issues.

“My issue with this is that people were raised in a way to think well if you’re black you hang out with the black people and if you are white you stick with the white side and it kind of leaves those who are both really in this gray area and question well really who am I?” history junior Donna Davis said.

A study by the APA concluded that multiracial identity increases the way people appreciate different cultural diversity.

They are less focused on

the stereotype threats that affect their performance and tasks. It may be because those who are multiracial understand that race is not biological, but a social construct.

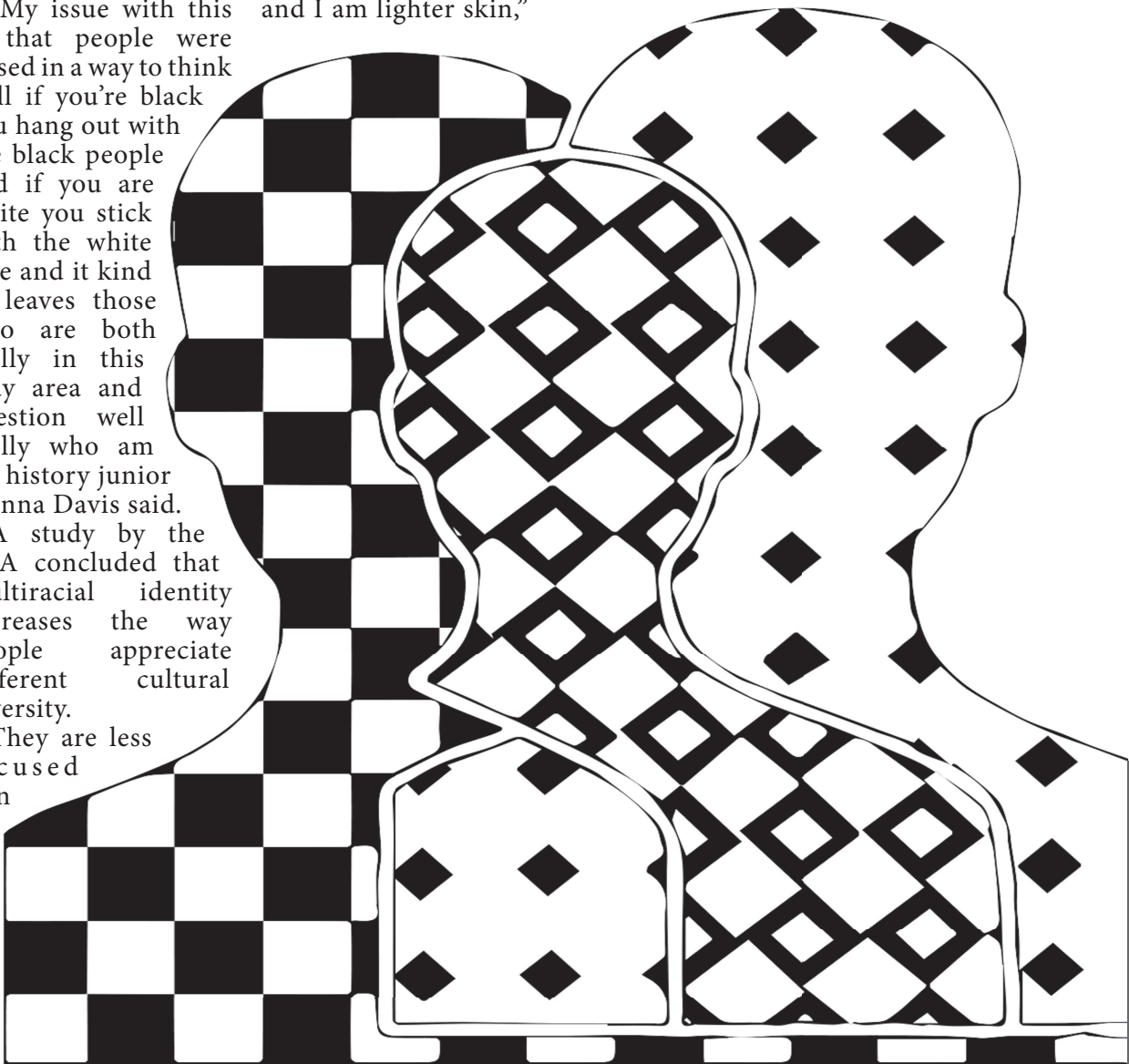
“I had problems with someone because I was speaking about black issues and she told me that I can’t speak on it because I don’t experience the full struggle because I do live in a nice area and I am lighter skin,”

Growing up, I dealt with so-called friends telling me that I am not black enough to know about certain things or I cannot like certain things.

Brown said. “But I believe everyone is equal whether it is race, sexuality, male, female we are all equal.”

Follow Brianna on Twitter | @briiiiiiii_

ILLUSTRATION BY MARCI SUELA | SPARTAN DAILY



Racism is a social construct that doesn’t really exist



William dela Cruz
STAFF WRITER

A popular topic that has been in the news for what seems like forever is the ongoing racism and discrimination in our country.

Whether it’s the recent two African-American men who were arrested at the Philadelphia Starbucks or even the offensive use of Native Americans as mascots in professional sports team franchises such as the Cleveland Indians or Washington Redskins, some form of racial issues are always in the news.

Though these incidents are terrible and something I do

not condone at all, the fact of the matter is that it is not racist because race does not exist.

Race is not a biological thing. It is a social construct, meaning that it is an idea that has been created and accepted by the people in society.

This is like social classes and how people are grouped into a set of hierarchical social categories like upper, middle and lower classes.

The anthropological definition of race, according to dictionary.com, is “an arbitrary classification

of modern humans, sometimes, especially formerly, based on any or a combination of carious physical characteristics, as skin color, facial form or eye shapes.”

This means that it is a way we have separated ourselves through how we look and are received by others on the outside, so rather than bringing us closer

is no gene or gene cluster common to all black people or all white people because if races were real in the genetic sense, racial classifications for individuals would remain constant across boundaries.

For example, whenever we took standardized tests in school back in the day, we always had

confused because I did not know if I always thought I was an American whose family is from the Philippines. The only two choices I had to choose from were Asian or Pacific Islander.

My friends and I had these debates about it because the Philippines is not connected to Asia and Filipinos do not fit the stereotype of the Asian appearance.

It was confusing and one time I remember one time just bubbling “other.”

We are taught from a young age that we are a certain “race,” but growing up and learning about the topic through different Anthropology courses I truly believe we are all just “human” and genetics studies have backed up that statement.

According to Robert Sussman, an American anthropologist and Washington University professor, there is no such thing as race.

He wrote in an article for Newsweek that there is no evidence of fixed, long-term geographic isolation between populations because major human populations have been interconnected by mating opportunities, and thus genetic mixture, during the last 200,000 years or as long as modern humans have existed.

So given current research, race has never existed in the past, nor does it exist among humans today as anything other than a social construct.

Follow William on Twitter | @liamotsd

It is a social construct, meaning that it is an idea that has been created and accepted by the people in society.

together, it is a category that divides us.

Angela Onwuachi-Willig, a law professor at the University of Iowa, said in an article for the New York Times that there

to bubble in the box of what race we were such as Asian, African, Hispanic, Native American, Pacific Islander, Caucasian or “other.”

I was always

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COUNTERPOINTS

Does reverse racism exist?

White people can be victims too



Andrew Glenn
STAFF WRITER

The term reverse racism has been thrown around by white people in recent years. They do so claiming there are social groups and policies that discriminate against them solely because they are white. Other ethnic groups have countered these claims stating that reverse racism is fake and entirely untrue. Reverse racism is a very real thing despite what many people believe.

The definition of reverse racism, according to Dictionary.com, is the intolerance and prejudice directed at members of historically dominant racial groups. This is a more specific kind of racism when compared to the original definition of racism.

The term made its first appearance in 1965, not long after the Civil Rights Act was passed.

While the origin and timing of the term would make it questionable, it is a clear reality today.

According to a 2016 Public Religion Research Institute poll, 57 percent of all white people and 66 percent of the white working class believe that discrimination against white people is as big a problem in America as discrimination against black people or other minorities. While it is not as big a problem, it is still a problem.

Organizations such as the Black Student Union were organized to give minorities a means of feeling safe and involved in the community. While this goal is an admirable one that should by no means be prevented, members of the white community feel as if they are being left out.

While there is no such rule stating that white students couldn't join organizations such as the Black Student Union, I have found few examples proving otherwise.

In 2012, a senior named Matthew Heimbach at Townson University in Maryland formed a White Student

Union. While it was an organization unaffiliated with the school, it received significant backlash.

The groups advocated for the interests of "persons of European heritage." Besides this goal, they advocate for the same rights as other student organizations. The group was considered to be the foundation for the next generation of white nationalists.

Another such example regarding reverse racism is the news media. It is frequently reported when a white police officer shoots a black person. A prime example is the case involving Freddie Carlos Gray Jr. in April 2015. He was arrested by the Baltimore Police Department for allegedly possessing an illegal knife under Baltimore law.

Yet, the idea that white people cannot be victims of racism solely because of the color of their skin is completely untrue.

While being transported in a police van, he fell into a coma and was taken to a trauma center where he died from his injuries to his spinal cord. The six officers involved with the arrest were charged with homicide. The incident sparked protests later that month, which resulted in 34 arrests and 15 injured officers.

While the circumstances of incidents such as these vary greatly, incidents where a white person harmed or killed by a minority are not as widely reported.

In January 2017, it was reported by CBC News

that two black men and two black women were accused of beating a mentally disabled white man while recording it live on Facebook in Chicago. Their names are Brittany Covington, Tanishia Covington, Jordan Hill and Tesfaye Cooper.

The four of them were charged with battery and committing a hate crime. The victim was found dazed and bloodied, wandering a neighborhood in Chicago's West Side.

Again, the incidents such as these vary greatly. However, this incident did not receive the same amount of backlash or public response as the incident with Gray.

One of the most widely acknowledged examples of reverse racism is the affirmative action practices of colleges and employers.

It was originally implemented to ensure minorities and women received equal opportunities, but there are a number of reports of these quotas leading to suboptimal admissions or hires in order to have enough minorities in the school or workplace.

The only reason anyone should be admitted into a college is by merit and accomplishments and not the color of his or her skin. Race has no place in college admissions. The idea that a college will accept a less-qualified minority student over a more-qualified white or Asian student to meet a quota is the strongest example of reverse racism.

Being a minority makes you no more or less qualified to get into college than the ethnicities that are more represented, which at the university level is predominantly whites and Asians.

By all accounts, the term reverse racism should not be used as racism is racism regardless of one's ethnicity. Yet, the idea that white people cannot be victims of racism solely because of the color of their skin, is completely untrue.

Follow Andrew on Twitter | @SaviorElite10



Chioma Lewis
STAFF WRITER

Affirmative Action is not reverse racism. Too often I hear people calling everything they hear racist. I always find it funny because most times they aren't using the word in the right way.

I hear the phrase reverse racism and it makes me wonder if Americans are educated on the history of racism in this country. If they were, they wouldn't be saying that.

Only in America will an attempt to get rid of a system based on institutionalized racism get called reverse racism. According to the National Conference of State Legislatures, Affirmative Action was created to provide equality in educational and employment opportunities for minorities and women who were often excluded or underrepresented.

These admission policies provide equal access for these groups in higher education. Somehow many people see this as being racist.

Merriam-Webster dictionary defines racism as "racial differences that produce an inherent superiority of a particular race."

It also defines it as a political or social system founded on racism. But racism is more complex than just a dictionary definition.

Webster even states that "dictionaries say nothing about the intrinsic nature of the thing named by a word, much less the significance it may have for individuals. When discussing concepts like racism, therefore, it is prudent to recognize that quoting from a dictionary is unlikely to either mollify or persuade the person with whom one is arguing."

I bring this up because racism is when power and prejudice come together. Racism is a system in which a racial majority is able to enforce its power

and privilege over another race through economic, political and institutional means.

Those who do not have power or majority in society cannot enforce racism.

Affirmative action is clearly not reverse racism. Reverse racism in America would mean those who had slaves would become slaves and segregation would be brought back in favor of those who didn't benefit from it in the past.

It's insulting for those who benefit most in American society to cry racism at something that is intended to get rid of inequality that was set up from the start.

Affirmative action is not reverse racism.

Emerson College professor and Dean of Liberal Arts Amy Ansell in her book "Race and Ethnicity: The Key Concepts," writes "claims of reverse racism tend to ignore such disparities in the exercise of power and authority, which scholars argue constitute an essential component of racism."

Reverse discrimination is actually the term that would be more appropriate to what people claim to be happening. I don't believe anyone should be rejected from a university or job based on their skin color but that is the exact reason affirmative action exists.

Those who find it to be discriminatory should thank their country and their founding fathers for setting up an unequal system in the first place.

I don't think people realize that without affirmative action even in 2018, students

of color wouldn't be admitted into certain schools, and I'm not talking about students with very poor grades. I mean the students who do well in school. Some people tend to believe affirmative action means students of color don't excel as much as their white counterparts, but that is not true at all.

I was a good student in high school. I can't say if affirmative action helped me get into San Jose State, but being on the dean's list shows I probably didn't need the help. I'm not trying to say this in a bragging way, but students of color don't have affirmative action for being poor students. It's all about creating an equal educational system.

In 2008, a young woman by the name of Abigail Fisher claimed that her rejection to the University of Texas was because of Affirmative Action. Fisher claimed African-American students with worse grades were accepted over her but that wasn't true.

Forty-two of the 47 students that were admitted with grades lower than her were white students. 168 black and Latino students who applied with better grades than Fisher were also rejected from the university. The case was taken to the Supreme Court and the justices ruled in favor of Affirmative Action.

I've even heard people say it is hard for non-minority students to receive scholarships. While it might seem like minorities are being favored for admissions and scholarships, according to Financialaid.org, white students receive more than three times as much in merit-based grant and private scholarship funding than minority students.

Discrimination is grounded in prejudice and exclusion based on race, while affirmative action is the attempt to overcome exclusion and racial prejudice treatment of minorities through inclusion.

Follow Chioma on Twitter | @clevermindlewis

Do you think reverse racism exists?



"I believe it exists. Most of us knew we had a hard experience before and the stereotypes people use for reverse racism shouldn't be tolerated. It's better to stop those kinds of issues because we've all experienced it before."

Edhel Joseph
Business freshman



"I definitely do think it exists. Being in this society now, you do see on social media sometimes other races shaming each other. Many people have that mindset that white people don't know what they have been through in the past and automatically assume that they are privileged."

Danielle Camugla
Undeclared freshman



"I think bullying and discrimination exists, especially if for some very odd reason a Caucasian person lives in a country where they are technically the minority then I guess discrimination can happen, but I don't think full on racism exists in that type of way."

Jordan Faust
Asian cultural studies junior



"I think reverse racism does exist. I know a few people who, are not necessarily racist towards white people but they say some jokes toward them and I do consider those to be racist."

Alan Martin
Criminal justice studies freshman



"I don't believe reverse racism exists because racism is set up to oppress people and if you look at it historically, white people have been on top. That still is dominant today even though it's hard to debate for some people . . . You cannot oppress a group that's not oppressed."

Estefania Bautista
Art senior

The Latinx community is underrepresented in film



Dominoe Ibarra
STAFF WRITER

When watching a movie or television show, you may come across Latinx actors or actresses, but the roles they play are most commonly maids, drug dealers, criminals or prostitutes.

The American media paints a certain picture about the community. Latinx are underrepresented and misrepresented in entertainment and news programing, both in front of and behind the camera.

There are long-standing stereotypes about the Latinx community and very limited roles are offered or available to Latinx actors.

This is ironic because Latinx make up one of the greatest proportions of movie-going audiences.

According to the Motion Picture Association of America's annual Theatrical Market

Statistics Report, Latinx are more likely to be "frequent moviegoers" than other minority groups in the United States.

The community also buys more tickets than any other minority group, accounting for 21 percent of all tickets sold in 2016.

According to Remezcla writer Manuel Betancourt said, "Unsurprisingly, the report states yet again that Latino (or "Hispanic," in the survey's chosen label) moviegoers continue to be one of the steadiest and most loyal demographics in the United States."

As a society, we are paying to support an industry that continues to show the Latinx community in very poor light.

For most Latinx actors and actresses, unless they have lighter skin there is a very slim chance they

will get a leading role that doesn't make the community look bad.

Many Latinx actors will change their names or look to avoid being casted in under represented roles.

For example, Rita Hayworth is half Spanish, but she uses her mother's maiden name. Her birth name is Margarita Carmen Cansino.

She also surgically changed her hairline and dyed her hair red to look less Spanish.

Other actors and actresses who have changed some aspect of their Latinx character are Charlie Sheen, Raquel Welch, Vanna White and Marc Anthony.

"In Rogue One: A Star Wars Story," Diego Luna was cast as Capt. Cassian Andor, an intelligence officer for the Rebel Alliance who leads a diverse group on a mission to steal the Death Star plans.

"I never really knew how much it would impact me being able to see someone of my ethnicity in a serious main character role," Rosa Hall, library and information science graduate student, said.

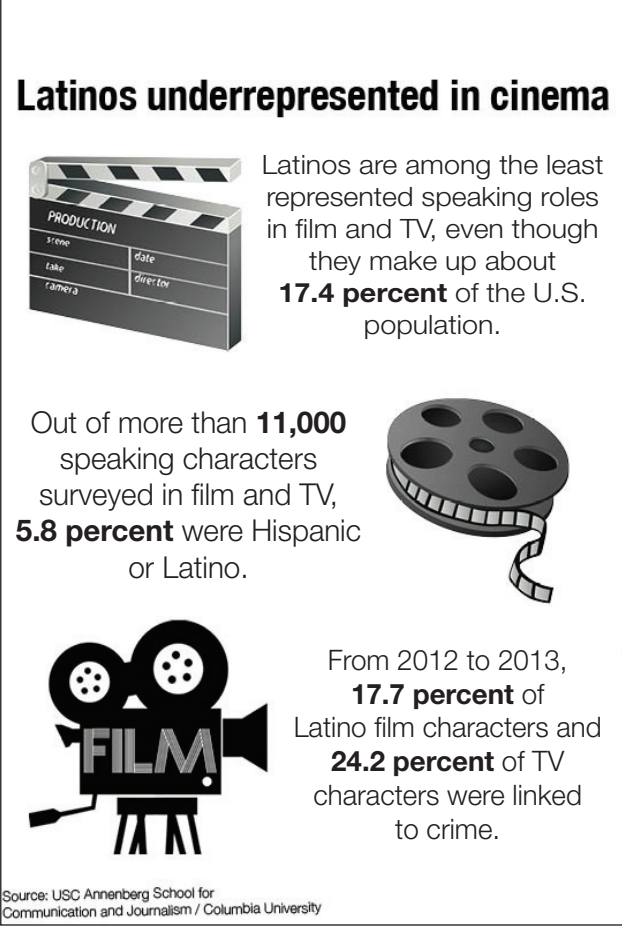
"He even kept his accent, which was great. Thinking about how much of an unexpected impact it had on me, imagine how much it would impact young people seeing actors of their ethnicities in serious main character roles. It would make them feel like they could reach their goals of being successful in acting or in anything really."

Unfortunately, one movie isn't going to make up for all the ones where the Latinx community is underrepresented.

Many protests have raised awareness, but that's not going to stop Hollywood from disrespecting Latinx.

"We have to be more behind the scenes in film making," Magdalena Barrera, Mexican-American studies associate professor, said.

"We need to be telling our own stories. We need people who are going to be screenwriters, study film and theater and get involved in the arts. Until we get seats at the table that's just the only way that we're going to be able to shape the outputs of



Hollywood."

Many mainstream Hollywood companies are only interested in making money. Companies create projects they feel will give them a guaranteed return of their investment.

Someone could easily come with a great idea that will portray the Latinx community in a more truthful light but the

thought returns to who is going to pay to see that idea.

Hollywood needs to start taking action and start showing everyone of any ethnicity in a truthful and realistic light.

Follow Dominoe on Twitter
@dominoeibarra

Racism is a part of American history and will never go away



Lovetta Jackson
STAFF WRITER

I believe that racism will always be a problem in American society.

The United States was built by African slaves during the 17th, 18th and 19th centuries.

The Emancipation Proclamation was issued by President Abraham Lincoln to abolish slavery. Even after the Proclamation was ordered, slavery was still legal in some parts of the United States. It wasn't until the ratification of the 13th Amendment when slavery was finally abolished, freeing three million slaves in 1865.

It wasn't until 54

years ago that legally-enforced racial segregation in America ended due to the Civil Rights Act of 1964.

The effects of slavery and segregation of African-Americans are long-lasting and relevant today.

Black people and other people of color are still getting treated differently because of the color of their skin.

"I believe racism affects primarily black people more than it has ever affected me," communications junior Melissa Martinez said. "Totally undeserved, but it's a reality they

face every day."

Racism, along with stereotypes, will never die. Racism correlates to stereotypes because that's how people are judged.

"I think people need to learn about cultures and be more accepting of how each group is different and what makes them different is not a bad thing," marine biology junior Daisy Zuno said. "I think a group is always going to discriminate against another group."

Racism is not always between black and white people. Different groups experience racism as well.

"Racism is what holds disenfranchised groups from being able to reach their potential. From education to the justice system, environmental injustice, equal pay," Martinez said. "Equal

access to resources. All of these things have been as you know affected by racism. And I see the next generation winning this fight."

According to U.S. News and World Report, black students from kindergarten

American student. If an African-American student acted this way, they would be seen as disruptive.

According to KUT there are different communication styles between white teachers and black students.

The effects of slavery and segregation of African Americans are long-lasting and relevant today.

through high school make up almost 40 percent of expulsions. Of all disabled children, black students make up for the 44 and 42 percent put in mechanical restraints or placed in seclusion.

The NPR Station KUT, located in Austin, Texas, states that there are possible reasons why black students get suspended more. There is a lack of cultural awareness and communication.

Students are not acting up at a higher rate. They are being misunderstood.

The lack of cultural awareness stems from the lack of cultural competency training and a diverse teaching staff. KUT states that the African-American community feels like teachers and administrators do not understand their culture and socioeconomic background.

An example they give is comparing an excited and eager upper-middle class student who talks in class compared to a Latino or African-

Black communication is described as more participatory and impulsive, which many teachers view as rude and inconsiderate.

This then leads to black students being punished for their different style of communication.

Educators need to be more culturally aware of their diverse students. This can possibly lead to black students being more understood instead of being punished for being different.

"The whole worst part about it is that the justice system treats black people like they're just there to be warehoused to provide white prison guards without a college degree a large paycheck," Martinez said.

Black children are 18 times more likely to be sentenced as adults than white children, and make up nearly 60 percent of children in prisons, according to the American Psychological Association.

About 30 percent of people of color make

up the population of the U.S., but they count for 60 percent of prisoners.

Black offenders receive sentences 10 percent longer than white offenders for the same crimes, according to the Center of American Progress.

"Institutional racism will end within the next generation. The youth will continue this fight and I think they will be better equipped to come at this from all angles," Martinez said. "But we have to work together towards that one goal because all other problems that exist are due to racism. Like healthcare, the justice system, environmental concerns, all of these things have to become anti-racist organizing to have a chance."

Institutional racism, as defined in the Oxford Dictionary, is racial discrimination that has become established as normal behavior within a society or organization.

Racism will always be an issue but institutional racism may have the potential to end.

I also believe institutional racism will come to an end if the millennial generation is educated and liberal enough to be accepting of all people. It is possible, but I know some millennials are not this way so it would be a very difficult thing to happen.

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Alumnus overcomes barriers to stay close to game

BY OMAR PEREZ
MULTIMEDIA EDITOR

For San Jose State alumnus Marc J. Spears, working for ESPN has been a long journey and one that began in the seventh grade.

“At Sylvandale Junior High they had career day and there was a guy from the Warriors who was speaking to one of the classes,” Spears said. For some reason he pointed at me and he said, ‘What do you want to do when you grow up?’ I said, ‘I want to play for the Warriors.’”

He knew he had to have a back-up plan in case his dreams of becoming a professional basketball player for Golden State fell through.

Starting as a student reporter that same year, he never really looked back. Spears figured the next best thing to being a pro athlete would be reporting on them.

His love for basketball never faded, even after graduating from high school.

After playing a year at the University of the District of Columbia in Washington, D.C., Spears had to decide where he would play his last year of eligibility.

In his one year at UDC, Spears earned a starting role.

Both Biola College and Sacramento State offered Spears scholarships to play basketball for their programs, but an offer to be on SJSU’s basketball team was too good to pass up.

Although not on scholarship, SJSU basketball head coach Stan Morrison promised that Spears would



KAVIN MISTRY | THE SPEAR

Marc J. Spears continues to cover sports and is currently a senior writer for ESPN’s The Undeclared.

make it on the team.

“He said I didn’t have to try out, he wanted me on the team and the offer was there if I wanted to take it,” Spears said.

A lagging knee injury required Spears to go through arthroscopic knee surgery. While at SJSU, Spears wrote for the Spartan Daily, but little did he know that his writing would have an effect on the basketball team.

Spears said he wrote a personal column in the Spartan Daily about the protests of the lack of African-American coaches in college basketball in 1994.

At the time, only Arkansas, Temple, and Georgetown

had head coaches who were African-American. The three coaches decided to protest by sitting out for a game.

In his column, Spears essentially called on all African-American basketball players to sit out during a game to really make a case for the lack of black coaches.

Soon after his article was published, Spears was called in by assistant coach Stan Stewart to discuss what he wrote.

“He brought me in and said, ‘Coach Morrison, the head coach, wanted me to talk to you. He’s not here but he wanted me to talk to you about the article you wrote.

He said we don’t think it was good for the program that you wrote that,” Spears said.

Stewart let Spears know that his article was not a good representation of the basketball team and that he shouldn’t have written it.

“After that Morrison never spoke to me about it, we never had a conversation about it, he had one of the assistant coaches talk to me about it but he, never himself, talked to me about this article but I noticed I was treated different,” Spears said.

Before the start of the 1994 season, the SJSU basketball team had a meeting where they were told that only one

non-scholarship player would be on the team.

“I was like man, this don’t feel right,” Spears said. “Not only did I have to try out with a bunch of other people for a team I already made, I got to try out against one of my best friends for one spot.”

Spears said he knew right away that something was wrong since the previous year there were seven non-scholarship players. Being one of those seven players, Spears had to prepare himself to try out for a team he was already on just months after coming out of surgery.

Keith Moss, an assistant coach and one of Spears’ close

friends, saw a change in the agreements to have Spears on the team after the column was published.

Determined to still play for his hometown, Spears left everything on the floor despite the excruciating pain on his knee.

In the midst of trying to understand why the terms on which he was on the team had changed, Spears kept everything to himself.

“I noticed that I was treated different after the article, when you can just feel like somebody is treating you differently,” Spears said.

Others on staff and teammates had very little knowledge of what was going on. Roy Hammonds, another good friend and former SJSU teammate, had no idea.

“When Marc told me his story of what went on with him, I asked around to couple of other people. They had similar stories about how they were treated,” Hammonds said.

Convinced that he left everything on the court, Spears’ dream of playing for his hometown team was soon to be over. Spears would find out he did not make the team while at a team dinner.

Still wanting to be close to the game, Spears continued to write. Since leaving SJSU, his work at Yahoo! Sports and the Senior NBA writer for ESPN’s The Undeclared.

The Spartan Daily reached out to Morrison for a comment but he could not be reached.

Follow Omar on Twitter | @omarpereszjsu

SJSU leads Mountain West in Arthur Ashe Jr. Sport Scholars

BY KRISTEL RODRIGUEZ
STAFF WRITER

Forty-one Spartans were named Arthur Ashe Jr. Sports Scholars, which is more than any school in the nation.

The school with the next highest number of recipients is Pacific University in Oregon. It had 11 total student-athletes receive the award.

The Arthur Ashe Jr. Sports Scholar is named after the tennis legend who was known for his commitment to education and community service.

Ashe is a five-time grand slam champion who would later be recognized as the first African-American male to win the U.S. Open, Australian Open and Wimbledon, while also taking the time to found the Association of

Tennis Professionals and co-found the National Junior Tennis League.

The Ashe award is distributed annually and recognizes undergraduate students of color who maintain at least a 3.2 cumulative GPA, participate in college sports and demonstrate student leadership in their local community.

Political science senior and track-and-field star Nicole Iloanya is a three-time Arthur Ashe Jr. award recipient.

She credits her faith in Christ as well as San Jose State with nurturing her inherent drive.

“This is my last summer being a ‘kid,’” Iloanya said. “I got into law school and will be attending SMU in the fall.”

Iloanya is a leader in the Fellowship of Christian

Athletes and has kept God as her rock throughout her young-adult life, which has helped her cope during difficult times.

“I’ve dealt with a lot of injuries,” Iloanya said. “I’ve torn my ACL, had surgery on both knees and multiple cortisone injections in my back.”

Iloanya says that accolades like the Arthur Ashe award, going to nationals and getting into law school are the ways in which her hard work is paying off.

Kinesiology senior and gymnast Kaitlyn “Katie” Won is also a three-time Arthur Ashe Jr. recipient and is moving back to her home state of Mesa, Arizona after graduation.

“It’s really cool because it honors achievements of

minority students,” Won said. “It’s awesome that we can represent our school that way.”

Won competed in the all-around NCAA Seattle Regional, leading the Spartans with an individual career-high score of 194.5000 on the uneven bars. This was the first team All-Mountain Pacific Sports Federation on bars, beam, floor and vault.

Won says that the help she received from a physical therapist during that time is what helped shape her decision.

“Having someone help me like that made me want to do that for other people,” Won said.

Senior Associate Athletic Director Eileen Daley has known Iloanya and Won during their time at SJSU and

says that they embody the Arthur Ashe spirit, both in their respective sport and in the classroom.

“Nicole is a very talented young woman with an extremely bright future,” Daley said. “Wise beyond her years and bleeds blue and gold.”

Daley has no doubt that Iloanya would earn the Arthur Ashe Jr. a fourth time if she were not graduating this year.

“Katie is a big time leader, extremely hardworking,” Daley said. “Not a complainer, with a no-nonsense approach.”

Daley said that qualities like these work in conjunction with the many tutoring services available at SJSU to help student-athletes be

successful both on and off the field.



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PHOTO OF NICOLE ILOANYA, TERRELL LLOYD | SJSU ATHLETICS

Looking at the Colin Kaepernick protest two years later

BY ALEX MARTINET
STAFF WRITER

During a 2016 49ers preseason loss to Green Bay, former San Francisco quarterback Colin Kaepernick immersed himself into controversy by kneeling during the national anthem in protest of wrongdoings against African-Americans and minorities in the United States.

On April 22, Kaepernick won Amnesty International’s top award for his efforts in raising awareness about police injustice in the United States. When he accepted the award, he continued to reiterate why he started the “take a knee” campaign.

“Racialized oppression and dehumanization is woven into the very fabric of our nation — the effects of which can be seen in the lawful lynching of black and brown people by the police, and the mass incarceration of black and brown lives in the prison industrial complex,” Kaepernick said in his acceptance speech.

Kaepernick was surrounded in controversy throughout the 2016 NFL regular season as the 49ers’ record was 2-14. During the offseason, he was let go by the team and has since been a free agent.

Spartans senior cornerback Dakari Monroe commended Kaepernick on bringing light to the issue and less to himself

after the controversy passed.

“I thought he was very brave and courageous for what he did, to be the first one to do something like kneeling and it was so controversial at the time,” Monroe said.

It has been two years since Kaepernick protested in the NFL and the impact has already been made on college football athletes.

Senior quarterback Michael Carrillo has noticed people are talking more about the issues Kaepernick brought up with his protest.

“We talked how race plays a factor in the athletic department and the first step to change is to bringing awareness and that’s something he did,”

Carrillo said. “We haven’t been perfect as a society, but I think talking about it is putting us in the right direction.”

The NFL mandates both teams be on the field before the playing of the national anthem, but for college football it’s different. The marching band and alumni are on the field while the anthem is playing.

SJSU Athletics Media Relations Director Lawrence Fan said it’s the way the college pregame clock works.

“During the ‘Star-Spangled Banner,’ both teams are in their respected lockers while the anthem is being played,” Fan said. “During this time, schools will accommodate requests

from broadcast television.”

Following his protest against racial injustice in the United States, Kaepernick decided to file a lawsuit in October 2017 against the league’s team owners, according to sports website SB Nation. He believes he was blackballed by the league and intentionally left unsigned.

Bryce Westlake, San Jose State justice studies assistant professor, said he doesn’t have a case against the league.

“There are very few collusion cases that have been won throughout history,” Westlake said. “While he has the argument that he is ‘better’ than some of

the quarterbacks that have been signed ahead of him, signing is not simply about taking the best player. His extensive off-field media attention could be a major deterrent for any club that was interested in signing him.”

On April 12 alumni Adam Schefer from ESPN tweeted that “after arranging for Colin Kaepernick to work out for the Seahawks this week, Seattle postponed the trip when the quarterback declined to stop kneeling during the national anthem next season.”

Follow Alex on Twitter | @almartinet

BASEBALL

Number of African Americans continues to decrease

BY GABRIEL MUNGARAY
STAFF WRITER

The decreasing number of African-American players in Major League Baseball is an ongoing statistic that has been noticed by baseball fans.

This lack of African-American players in the MLB is seen as a surprise because the MLB was the first major professional sport to integrate African-American players.

Brooklyn Dodgers infielder Jackie Robinson broke the color barrier in 1947.

According to an article written by David Canton on the U.S. News & World Report, there was a study done in 2017 to see the percentage of African-American players in the three major professional sports leagues, the NFL, NBA and MLB.

In 2017, the NFL was 70 percent African-American and the NBA was 75 percent African-American. MLB had 7.7 percent African-American players. 2017 marked the 13th consecutive year that the MLB had less than 10 percent African-American players.

In an interview on MLB Network in 2017, former Pittsburgh Pirate and current San Francisco Giants outfielder, Andrew McCutchen cited not having the money to play the sport as a reason for the decline of African

“
A lot of African-Americans play different sports, and baseball growing up is expensive.”

Chris Williams

-American players.

“It starts at a young age in the game of baseball,” McCutchen said. “If you can’t afford it, if you can’t pay for it, we’re thrown away, we’re thrown out, we move to something else.”

San Jose State outfielder Chris Williams agrees and believes that baseball is an expensive sport.

“A lot of African-Americans play different sports, and baseball growing up is expensive,” Williams said. “I think we go towards stuff with full scholarships like football, basketball and sports like that.”

It was not uncommon for African-American athletes to choose another sport besides baseball growing up, according to SJSU media relations director Lawrence Fan.

“The athletes may choose to gravitate to another sport if they can’t afford the cost of baseball such as playing in the traveling leagues growing up,” Fan said.



KAVIN MISTRY | THE SPEAR

SJSU outfielder Chris Williams is the only African-American player on the roster this season.

The MLB saw its highest percentage of African-American players from 1973-1988, according to Society for American Baseball Research.

During this 15-year time span, the percentage of African-American players in MLB never fell below 17 percent and the highest percentage of African-American players in the league was in 1981 at 18.7 percent.

In an effort to fix this struggling demographic, MLB commissioner Rob Manfred mentioned in an interview with then Fox Sports writer, Ken Rosenthal, that they have

programs in place to help with the low percentage of African-American players.

“We’re aware of the fact that the numbers are low,” Manfred said to Rosenthal. “That’s why we have in place programs that are designed not only to increase the number of African-Americans playing the game, but also to specifically address the pitcher-catcher issue.”

The pitcher-catcher issue is the lack of African-American pitchers and catchers in the league. On Opening Day, 2017 team roster, had 13 African-American pitchers and one African-

Canadian catcher, according to an article written by Rosenthal.

Each MLB team employs approximately 12 to 13 pitchers and at least two catchers on their 25-man rosters.

One of those programs to help increase the number of African-American players in MLB is the Dream Series, which made its debut in January 2017. A diverse group of 60 high school pitchers and catchers attended the inaugural event in Tempe, Arizona.

The Dream Series allows these 60 high school pitchers and

catchers to showcase their skills and talents in front of professional scouts and college recruiters, according to USA Baseball.

In addition, the players also receive presentations from former MLB players, scouts, college administrators, umpires and other industry professionals to help prepare the players for collegiate and professional recruiting processes, while also offering other information about other careers that can come out

Follow Gabriel on Twitter
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FOOTBALL

Former SJSU coach created desegregated community

BY BEN STEIN
STAFF WRITER

Discrimination has interfered with sports for decades, but time and time again San Jose State has been ahead of history.

From 1934 to 1946 there were not any black athletes in the NFL.

However in 1934, William “Bill” Lewis became the first black football player at SJSU, according to SJSU Athletics Media Relations Director Lawrence Fan.

Before Jackie Robinson broke the color barrier and became the first black baseball player to play for a Major League Baseball team in 1947, Johnny Allen was a three-sport athlete, one of which was baseball, for SJSU in 1939.

Many people have played a role to ensure SJSU is a safe place for every student, but one man – former football head coach Bob Bronzan – may have been the most important and influential.

“The [1954] team went to play West Texas State and they wouldn’t let the black players stay in the hotel,” former SJSU fullback Joe Barrington said. “They had to get accommodations for the black athletes at a black hotel. So coach left and spent the night with the black players.”

During this time, Jim Crow laws were

still in effect. State laws authorized racial segregation in all public facilities for states that were a part of the former Confederate States of America.

While the country was “separate but equal,” Bronzan believed that everyone deserved a shot, regardless of his or her race.

“He looked at us like human beings and he didn’t accept less from you than what he expected from other people,” Barrington said.

Former SJSU tight end Chuck Anderson said Bronzan didn’t strain the athletes for their athletic ability. Rather, he cared for all of his athletes and made sure they all succeeded away from the gridiron.

“Coach Bronzan ensured African-American athletes were able to play but also reached out to African-American athletes and made sure they got an education,” Anderson said.

In 1955, Barrington and Anderson moved into the “Good Brothers” house, a place for black students to live while they attended SJSU.

“It was kind of an informal fraternity” Barrington said. “All of us had meager means so we pitched in collectively and shared our money and

bought food and that’s how we survived.”

Barrington explained that Chuck Anderson went out and found someone to rent the players a house which was not an easy task because “while San Jose was not the South, it was not the most tolerant place either.”

When they moved in, the house had six or seven rooms. Black students, even non-athletes, that came to San Jose had a place to stay.

“We had to struggle because there was still discrimination. We were able to have most of us live there,” Anderson said.

After graduating from SJSU, Barrington went to law school and eventually became an attorney.

Anderson stayed in San Jose and went to work in probation and became the head of a probation facility.

Both athletes contribute lessons they learned from Bronzan to their success’ in life.

“The big impact coach made on us was as men,” Barrington said. “He taught us that things may not be even. You may only have one stripe and others may have three but at least you still have that one stripe.”

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